

ful source of nearly all the crime, pauperism and wretchedness, and of a large proportion of the disease, insanity and idiocy of the land. To counterbalance the fearful aggregate of desolated homes, broken hearts, blighted hopes, burning tears, ruined characters, and lost souls, what an infinitesimal amount of benefit, if any at all, can be adduced! And all this misery and woe, past, present, and to come, was in the mind of God when He spoke these words of alleged commendation of wine. Yet we are asked to believe that the just and holy One, who cannot look upon sin with the least degree of allowance, who loveth all the creatures He hath made, and who commands us to be pure as He is pure, bestows His blessing and his smile on that which more than anything else frustrates His purposes of grace and work of redemption in the world, rendering even the sacrificial death of Christ of no avail for millions of the race. Perish forever the thought of blasphemy! There must be some fearful mistake in the interpretation of Scripture which leads to such results as these.

Let us therefore carefully examine the teachings of Holy Writ on this momentous subject.

The first thing that strikes us in this examination is the remarkable difference of expression with which wine is mentioned in the sacred writings. The discrimination is not merely between the use and the abuse of wine; but it is the thing itself that is sometimes commended and again so emphatically denounced. This fact instantly suggests the inquiry, is it the *same* thing that is thus so differently spoken of, that "makes glad the heart of man," and is pronounced to be a "mocker" and "raging"—that, to use the words of Professor Miller, "is a symbol of the mercies of salvation and of the outpouring of the wrath of God—that is an emblem of the joys of piety and of the pleasures of sin—that is permitted for use, in a religious observance, and forbidden to be looked on when it 'giveth its colour in the cup'? Believe this who may," he continues "we cannot. . . . The conclusion seems to us irresistible, that it is an innocent unfermented wine which the Spirit of God in His Word commends; while it is a deleterious, inebriating wine, which He condemns."

A critical examination of the passages in which wine is mentioned will prove that this is the case. The fact is, there are eleven